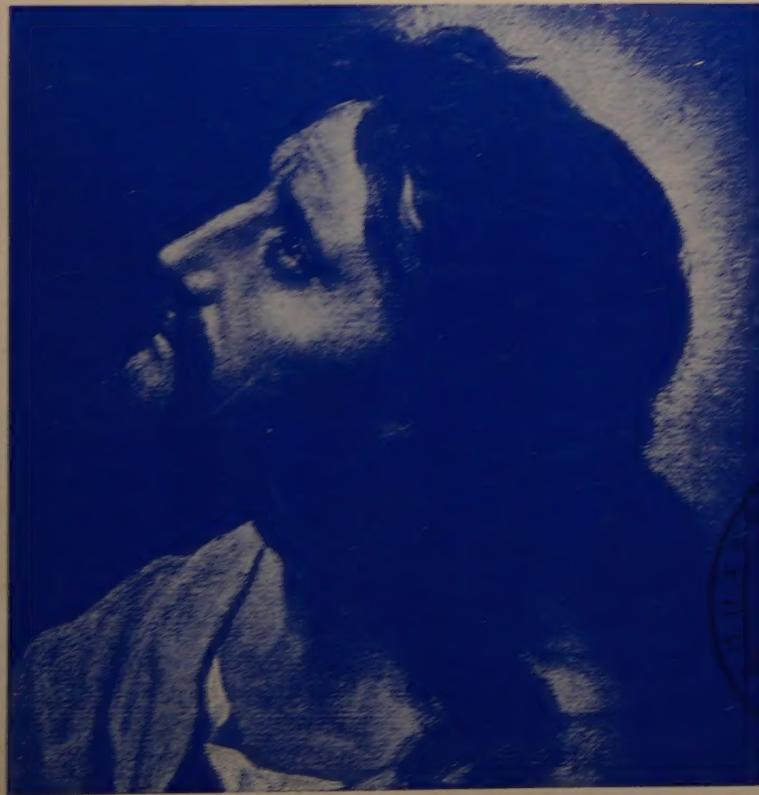


THE EXPOSITOR

D · H O M I L E T I C · R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

PURELY BUSINESS

The CATHOLIC DIGEST has completed a national survey of the nation's religious beliefs and practices. They have drawn the picture of the "typical" woman of each faith.

According to the survey, of every ten Americans, 7 are Protestants, 2 are Catholic and the remaining 1 is either Jewish or has no preference. Seventy-three percent of Americans over 18 years of age say they belong to some church. Ninety-five percent of adults express religious preference.

The "typical" Protestant woman is in her early 40's, white, H.S. graduate, married, with a family income above average. She lives in a small midwestern town of less than 10,000 and attends church once or twice a month.

The "typical" Catholic woman is about 35, white, has had a year or two of H. S., is married, is in lower middle income bracket. She lives in a city of about 50,000 in New Jersey and attends Mass almost every Sunday.

The "typical" Jewish woman is about 40 and is a H.S. graduate. She is married to a man who owns a small business, of the upper income group and lives in New York City. She rarely goes to Sabbath services.

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THE F. M. BARTON COMPANY, PUBLISHERS, INC.

The Church and the Aged

CLAUDE RICHMOND

HAVE we in the church today developed a new "corban" in which we are avoiding the religious care due our parents and others who, by age or disability, have been forced to retire from more active life? Certainly, I have heard of no church with a program for them which at all compares with modern church programs for youth.

Social Security, the agency upon which Americans depend for old age security, by setting 65 as the age at which payments begin, and thus almost a legal definition of old age, has itself worked to get rid of them from active life. Now, as the work of the world is handed over to younger people, we have been careful, (and properly so), to train youth as "future citizens," and to keep them busy when retired. But what have we done to train adults for retirement and the honored status of "senior citizens?" Many feel we have made them ex-citizens!"

Perhaps the greatest need of these older men and women is for some activity which will give them status or recognition as useful, needed, contributing members of society. Just as their numbers grow by the increased life expectancy brought by both curative and preventive medicine, it seems opportunities for them to work and serve the community, (and earn enough to care for ordinary expenses), are decreasing.

At the same time, the attitude of society toward the aged seems to be changing. When our grandfathers retired, they remained in the family, with many useful chores to occupy their minds and hands, and youth turned to them respectfully for advice and counsel. Today, oldsters in some families are petted and loved but are never included in the active work, or even the planning, of the group. Increasing numbers are sent to institutions. Some even keep the aged member in the home during the summer then send him to cold storage in some institution for the winter.

This is most tragic where there is no place to which to send the senile except to an institutional asylum. True, old age is not always beautiful, but why make "terminal care" ghastly?

for-Chaplain
erans' Home, California

There is little which can be done for the really senile, but there is much which can be done to hold back the clock, (or calendar), and retard senescence, when effective recreation, geriatric medical and psychological care, and social, hobby and religious interests are provided in time.

It has been suggested that our present procedure is much like that of the Eskimos who set their old people adrift on an ice floe when they were no longer productive members of the family. I believe religion had much to do with ending that practice, and that it should take the lead in ending our present practices.

It should be the task of the whole community, and the medical, recreational and educational forces have made some progress. Churches may still join these forces, and perhaps even serve as the coordinating agency in many communities, by providing a worthy church program for the aged, or retired, with cooperation from other agencies.

In their calling, pastors contact such people, but can they offer much more than a pious hope for their welfare? Can they see where self-respect is sacrificed when children impose a childish dependency on their aging parents? Can they see where over-indulgence is bad medicine for the aging? Do they not sometimes find aged parents treated as not-too-bright children? And when they do, can they offer any remedy?

This, then, is a plea for church programs which will provide a place, some equipment, some leadership and encouragement for older people to plan and man a department commensurate with that churches offer youth.

Why could not a church have an organization, with an attractive name, some ritual, and social, recreational and service objectives in addition to the religious, which would help these people become useful, needed, self-respecting units in the church?

The club could use many church facilities, which are also used by others, as the oldsters could meet in the daytime. The kitchen would enable them to sit and visit over a cup of tea, and refreshments would be helpful in their more formal meetings. A hobby room could

350551

be provided, or perhaps a workshop, where those with mechanical ability could do repair jobs, the women perhaps caring for choir robes, drapes, and furnishings. The group could provide books for its own peculiar need and form discussion classes. It could be a service club, providing visitors, canvassers, and even specialists as members might have musical, publicity, legal or other training and experience.

In short, here is a great reservoir of almost untapped ability just waiting a channel through which to serve, and feeling shut out of active life if they are not given it; and a group with much free time and varied talents.

Many of their personal problems could be solved with the aid of the pastor, or doctor or lawyer, through the club. Many old people have financial troubles, when there is too much as well as when there is too little. The wealth of aged widows makes them special targets of schemers, even matrimonial. And for those with little, one may reverse the saying "time is money" by finding ways of spending time instead of cash.

In his counseling, the pastor should remember that fear of old age is often stronger than fear of death itself. Then some means of making old age beautiful, produc-

tive and satisfying must be found or the fear may lead to serious consequences, even suicide. Here religious faith is vital, and participation in religious or church-sponsored programs can be an excellent form of religious therapy.

And with many older persons, a home is the most sacred thing they possess. It is often a mistake for children to provide new homes for aged parents, but sometimes it is worse for the parents to live with their married children if they feel they must still guide the lives of the younger couple, perhaps even rear their children or manage their money. Neither generation should be dominated by the other, hence separate homes are often advisable. My own parents lived to enjoy sixty-three years of married life and independence, where, I am convinced, they would have passed much sooner had I transplanted them, even to California.

Thus the church and its ministers may be of inestimable value to old people who must leave much of their former life behind when they retire, if they can here find new interests, new friends, new responsibilities and new faith which will give a new, hopeful outlook on old age as well as a better understanding of themselves. In some cases it could be the salvation of a church, as well as of many retired persons.

+++

THE LIFE AND TEACHINGS OF JESUS

FRANCIS JAMES MALZARD

Mark 2:1-17, Verse 12: "We never saw anything like this." (Revised standard) King James Version: "We never saw it on this fashion."

WE HAVE seen in the previous studies how the crux of the message of Jesus was CHANGE YOUR MANNER OF LIFE. We have seen the manner of life of the official religionists. Outwardly they were strictly correct. They obeyed the law. They fasted, they prayed at the street corners, they wore texts of Scripture bound about their foreheads. They knew the Scriptures. But Jesus put

it, "They bind upon others burdens grievous to bear and do not lift a finger to carry them themselves."

Again we have seen how the teaching of Jesus was not so much in words as in the manner of life He, Himself, lived. A man going on a journey bought a mechanical clock and hung it in the kitchen of his home so that his wife could hear the clock cry out every hour, "I love you." But words are not convincing. If the absent husband didn't send a part of his pay check to his wife she would have very little use for the mechanical clock.

The teaching of Jesus is not in words. The Jewish Rabbis say Jesus never said anything that had not already been said by the prophets.

bably that is true. But Jesus showed men a new way to live. That brought Him into contact with the officials.

A man is brought to Jesus. His evil life emasculated his body. To the Pharisees he was a vile wretch only deserving of contempt. They did not mind his being healed. But Jesus did not, at first, speak of healing. Jesus said "My sins are forgiven." He was a sinner, but, the eyes of Jesus, he was a man. Jesus did hold him up as an example to youth. Jesus did not tell him to make movies and get hold of a lot of money. He forgave his sins. This put him in the same relation to God as the Pharisees. They too, were sinners. Granted, their sins were not of a public nature. They did yet get drunk or commit adultery. They did not break the Sabbath or omit their tithes. Their gross arrogance, their self righteousness was an abomination to God. Their lives had to be changed. Outwardly they were perfect. Inwardly they were hypocrites. Remember the word HYPOCRITE means a play actor. He pretends to be something he is not. That was the trouble with the Pharisees and the scribes. They preached well but they did not practice what they preached.

When Jesus came into contact with one of the unpleasant people we now call quislings, Matthew, the son of Alpheus (his other name was Levi) was a tax gatherer, an employee of the Roman conqueror, exacting taxes from the unfortunate Jews. The little island in which he was born, was occupied by the Germans for many years. During that time there were some inhabitants who allowed themselves to be employed by the occupying forces. They stood out the oppression of the enemy and were paid for doing it. Naturally, they became objects of scorn and the scorn remains on them to this day. Matthew, or Levi, was that kind of a man. No wonder the loyal Jews hated him.

But Jesus saw in him something else. He saw a VALUE. A man. A man whose life could be changed.

Those of you who have had any experience in teaching adults or even teaching adolescents know the difficulty with a pupil who does not want to be taught. A pupil who thinks he knows more than the teacher. One who argues and finds fault all the time. One who is "all wrong" as I heard it put once. This was the trouble with the Jewish religionists. Let us go back at the call of Matthew. Not only did Jesus leave his nefarious work and follow Jesus, he made a great feast in his house and invited his friends. His friends were also quislings. Tax gatherers and other types of undesirable people. And Jesus ate with them. One

can see the arched eyebrows on the faces of the Pharisees. This man can't be much of a teacher. What! He actually eats with sinners!

Yes, Jesus ate with sinners. Not only after they were changed but while they were yet in their sins. "God showed His love to us in that while we were yet sinners Christ died for our sins." It was not, so much, what He said but how he behaved that taught us what God is like and what God wants us to be like.

We must remember that there are other forces at work in the world. The message of Jesus is GOOD WILL but there are messages of bad will. A boy wrote home from boot camp the other day. I am quoting from his letter: "The first thing the drill sergeant said was, 'I'm here to make the best possible killers out of you, and the first thing you've got to do is to forget everything decent you've ever learned.'

Over against that we have the message of the angels, "Peace on earth, to men of good will." The cleavage is very clear. The drill sergeant does not want peace. He does not want love. He does not want decency. "Change your way of life." KILL—KILL—KILL—Make war.

The message of Jesus is LOVE—LOVE—LOVE. "Peace I give unto you. My peace I leave with you. Not as the world gives. . ." To have peace you must have good will. To make war you must have bad will.

"We never saw it on this fashion," said the Jews. "We never saw it on this fashion," say the war mongers.

"But man at war with man hears not
The love song that they sing.
O hush the noise, ye men of strife
And hear the angles sing."

In a Dark World

Text: Isaiah 53:6—"All we like sheep have gone astray."

In all the chaos of these days
May I find time to offer praise,
To God, for blessings I have known.
I've wept o'er sorrows not my own,
I've worn the sackcloth of despair.
For loss I could not help to bear,
I've grieved, perchance, the One who sent
Me blessings, by my discontent.
In all the sadness of these hours
That knew the clash of warring powers,
Have I remembered to be glad
For all the gifts that I have had?
God sees so much of grief and pain,
God hears so many prayers in vain,
Let me forget the griefs and bring
But Alleluias to my King.

—Rena Stotenburgh Travais,
Elmira, N. Y. (Exchange).

The Editor's Columns



Prayer

SOMEONE has said that the function of the ministry is to comfort the afflicted and to afflict the comfortable. Our task of convicting and consoling is today worldwide. These are glorious days to be alive. Our problems rise like Mount Everests above and about us. The chasms of prejudice and hate separate people as spiritual Grand Canyons. But for every problem we have a Power. For every crisis, we have the Christ.

"All power is given unto me in heaven and in earth," said the Lord Jesus Christ. "Go ye." "And ye shall receive power after the Holy Ghost is come upon you, and ye shall be witnesses unto Me . . ." (Act 1:8). "We are more than conquerors through Him that loves us." "This is the victory that overcometh the world, even our faith."

The power to meet every need of ourselves, our homes, our churches, our communities, our world, is in God, in Jesus Christ, in the Holy Spirit, but is it in us? So many times we have defeat instead of victory, worry instead of trust. If God's power is not radiating through us, it is not His fault, but our own.

Steam power had been available for millenniums, but not until a Scot by the name of Watt lazily watched the steam rising from a tea kettle and went out to build a steam engine was that power man's. Electricity was always there, but only lately harnessed, and so with oil and gas. Atoms have been engaged in their ceaseless activity since the universe began; but the discovery of radioactivity in 1895, of radium by the Curies, the Einstein equation, the probing of the atom with its neutrons, positrons and electrons, prepared for the liberation of atomic power.

How can we get hold of God's power for living and service? "Ye have not, because ye ask not." Prayer is the only power on earth that can move the power of heaven. With Abraham, Moses, Isaiah, the Lord Jesus, Paul, prayer was incidental but fundamental. Prayer is the optic nerve of the soul, also its gymnasium, as well as its operating room. We pray as we live.

Why do we not pray? Because we do not really believe that God is what He says He is.

"He that cometh to God must believe that He is." Or we do not believe that prayer is what God says it is—"that He is a rewarder of them that diligently seek Him." Or we do not pray because we think we can get along without it. Prayer is helplessness and we are self-sufficient. Prayer is either boasting as in the case of the Pharisee, or bankruptcy as with the Publican. It is pretense or penitence.

The only hope of our world today is in Christians' praying as Dr. Frank Laubach has pointed out. Prayer is the only force that can turn the tide. When I was a boy in the manse, I was raised on a poem of a peddler sympathizing with a pastor whose ministry was barren and problems many. He asked for a pair of his trousers and noted that where the minister sat, they were well worn, but where he knelt, they were in good condition. The last line I shall never forget: "When pastors kneel, the churches rise."

—Bartlett Hess.

Lent and the Gospel Message

TIME was when the Lenten Period was ignored by many Protestant churches. A great opportunity for presenting the Gospel message was thus missed. The word "Lent" means spring. It covers a period of forty days in which Christians are called to remember the Saviour's temptation and fasting in the wilderness.

There is a worthy purpose in this period of meditation. The question is often asked, What shall we do in Lent? It is a time to emphasize prayer, repentance, and the generous giving toward the cause of Christ. Its great call is for man to be reconciled to God. Rightly observed, the days approaching the suffering and the cross of our Lord can become great spiritual experiences.

Nowhere in the church is there offered a finer opportunity for presenting the Gospel message. The season speaks to us concerning the need for self examination, penitence, the doing of good deeds, and above all the call for deeper spiritual life. As we journey toward the culmination of the period we will find a cross and an empty tomb. And if we

(See page 33)

"AWOL" Mailed to Absentees

Young adults of St. Paul's Cathedral, Buffalo, N. Y., who are in the armed forces or at college aren't forgotten by their friends back home; their "Home Front" buddies are publishing a news sheet, "The AWOL," which is sent monthly to absentees. Added to the reminder that the young people have a good and worthy reason for being absent, is news of family and friends, church and school activities, expressions of faith and gratitude for the privilege of service, and the assured prayers of the Home Folks, extracts from the pastor's sermons, athletic events, improvements of many kinds in programs and facilities.

Cantata Commemorating Pentecost

The Kingdom of God

"Gird On Thy Sword"	Bass Solo, Choir, Soprano Solo
"Go Ye, Therefore"	Alto Solo and Choir
"Then Returned They"	Alto Recitative
"O Thou That Hearest Prayer"	Choir with Solo Voices
"When Pentecost Was Come"	Choir and Soprano Solo
"Ye Men of Israel"	Bass Solo
"Repent and Be Converted"	Bass Solo and Choir
"Save Yourselves"	Bass Solo
"Watchmen, Tell Us of the Night"	Men's Voices and Choir
"The Kingdom Is At Hand"	Soprano and Tenor Duet and Choir
"Fling Out the Banner"	Solo Voices and Choir
"Sovereign of Worlds"	Baritone Solo
"Hark! the Song"	Choir
"All Hail!"	Choir
<i>—First United Presbyterian Church, Spokane, Washington.</i>	

This Power May Be Ours Today for the Asking

What a change came over the disciples on the Day of Pentecost! A short time before they were afraid to admit that they ever knew Christ. Peter denied him and swore in order to give his denial emphasis. After his crucifixion, they were hiding away in a little upper room, fearing lest they would be found and tormented.

But after they were filled with the Holy Spirit, Peter with the other disciples, faced the Jewish mob and boldly preached Christ to them. The Christian enjoys the same privilege today. Nothing else gives him such boldness as the conscious realization of the power of the Spirit of Almighty God within him.

Kneeler Cushion

KNEELER CUSHIONS, trade name "KNEEL-N-EASE," are available in Weymouth-Vinyl plastic covering, (with fabric supported base) in red, blue, green, black, beige and turquoise, mounted on $\frac{1}{4}$ " plywood, up to 6" in width, at \$1.40 a lineal foot, from Hubert Mitchell Industries, Inc., Hartselle, Ala.

Insulating Concrete Floors

Readers are advised to write to the

Small Homes Council
University of Illinois
Urbana, Illinois

for their pamphlet on insulating concrete floors, and enclose 10c. Please *do not send postal cards*. Names and addresses should be printed, or written plainly so they can be read. A two-day course on many features of the 'small buildings' enterprises will be conducted by the University of Illinois in January, 1953. Information regarding registration can be obtained from R. K. Newton, Supervisor of Engineering Extension, 713 1/2 South Wright Street, Champaign, Illinois.

1953 Summer Schools of Pastoral Care

Six and twelve week courses in Clinical Pastoral Education, under the auspices of

Institute of Pastoral Care, Inc.
Rev. James H. Burns
Massachusetts General Hospital
Boston 14, Mass.

are announced for the summer of 1953, with opportunity for registration at hospitals in Massachusetts, Illinois, Michigan, Oregon, Ohio, and pastors interested in availing themselves of the opportunity for specialized training in this important field are urged to secure the information folder at once, so applications for enrollment may be entered prior to March 1, 1953. These will be acted upon by April 1. Applications for enrollment received after March 1, 1953, will be considered individually in the order in which they are received.

December 26, 1952
The Expositor:

For forty-years I have been a subscriber to *The Expositor*. I am about to retire and must needs conserve resources, so am asking that my subscription be allowed to expire at the end of my present subscription. Until that time, please change address from Waukesha, Wis., to Daytona Beach, Florida.

I have valued your magazine above all other ministers' magazines for real practical

and enjoyment. You can so quote me, if desire.

Yours sincerely,
Chas. G. Mann.

ver, Contributions and Faith d National Sermon Survey

Mr. Norman Vincent Peale, Editor of *Guideposts Magazine* announces that the three subjects voted most helpful in the first national survey on sermon subjects are: "How can I Make Prayer More Effective" (25%) "How I make the greatest Contribution in Life" (20%) and "Ways to Increase Religious Faith" (18%). These subjects lead in the tabulation of thousands of votes cast by members of all three faiths and from more than 30 different denominations. This survey was conducted in the July issue of *Guideposts Magazine*.

Readers were asked to check their preference among ten sermons on the basis of "What Sermons Do You Believe Would Be Most Helpful." Returned filled-out questionnaires show the following standing of the other subjects:
How Can Religion Eliminate Worrying..... 9%
Happier Families Through Religion..... 8%
Mortality..... 6%
The Religious Approach to International Problems..... 4%
How Can I Take My Religion Into My Business Life..... 3%
The Religious Approach to Social Problems..... 4%
The Religious Approach to Economic Problems..... 3%

When the returns were analyzed by Regular church-goers versus Irregular attenders, several interesting and significant differences showed. Regular worshipers appreciate the comfort, inspiration and power of prayer so much more, a larger percentage wanted sermons on how to make prayer even more effective. Irregular attenders were more interested in sermons on ways to increase their religious faith. A larger percentage of those who do not go to church regularly, were interested in sermons on how religion can eliminate worrying and can bring happier families. Evidently the regular church goers are now enjoying more of these spiritual results of worshiping, therefore, they do not want those subjects in sermons to the same extent as the occasional worshipers.

The questionnaire gave readers an opportunity to write in needed and helpful sermon subjects not included in the check list. More than 160 different subjects were suggested. Most popular of these were: Ways to Increase Religious Faith of Children, How to Use the Sermon On the Mount, How to Make Religion Practical, Religious Approach to Political Problems, Keeping Up the Faith of Teenagers, How People Meet the Challenges of Old Age.

The first National Sermon Survey was conducted as an interfaith inspirational publication to be of service to clergy and church workers. The findings

were so significant they will be sent to every Theological Seminary in the United States. The full report on the results is found in the November issue of *Guideposts Magazine* of Pawling, New York.

The plan for the Sermon subject survey was developed by Willard A. Pleuthner, author of the new book for church workers in all faiths "More Power For Your Church". As a weekend religious writer, he applies to church work the same modern methods he uses during the week as a Vice-President of Batten, Barton, Durstine & Osborn Advertising Agency.

Rules About Eating

If after 40, you are interested in carrying on a normal day's work without caving in with aches and pains:

There definitely are rules, and if you are interested in extending the best years, here they are:

1. Start the day with a good breakfast, including an orange or grapefruit, or the juice, and an egg, or cereal with milk.
2. Build the three meals around the foods which generously furnish complete protein, minerals and vitamins—3 glasses of milk, or 2 glasses of milk and 1 ounce of cheese; 1 or 2 eggs; a serving of a dark green leafy, or a yellow, vegetable, plus 2 other vegetables; 3 fruits, fresh, canned, frozen or dried, including 1 citrus fruit; a serving of meat, fish, or fowl (have liver or other meat organs once a week); whole grain or enriched bread, or cereal; butter or margarine, and perhaps a vitamin concentrate.

Why do This?

Milk furnishes calcium and abundant calcium is needed in middle age and later years. This mineral not only keeps bones from getting fragile, but helps extend life at its prime.

Vegetables of the dark leafy kind, or the deep yellow kind, furnish vitamin A; the citrus fruits contain vitamin C; and a concentrate or Cod Liver oil insures an abundance of these life-substances necessary to the proper utilization of the minerals.

Nutrition for each period of life is important, not only for that particular period, but for the years to follow, because you must build upon that foundation.—Exchange.

This and That

"And Your Neighbor" is a series of 25-lessons, for discussion groups, on Jesus and Life Problems, pocket size, by Edwin L. Clarke, published by the Association Press, 347 Madison Ave., N. Y., paper covers, .50.

"The Golden Thread" of Your Marriage, a wedding certificate, is printed and distributed

by The United Lutheran Publication House, 1228 Spruce St., Philadelphia 7, Pa., booklet form, beautifully printed. Secure price for single copies, or more, from publisher.

George Santayana, "Atoms of Thought", assembled and edited by Ira D. Cardiff, 284 pages, \$5.00, is an anthology of sayings and opinions by the distinguished scholar, designed to present to the serious reader thoughts on almost every subject of general interest to humanity, indexed according to topic, including volume and page number of Santayana's writings from which the "Atoms" were gleaned. Published by Philosophical Library, Inc.

"Schaff-Herzog Enc. of Religious Knowledge", Baker Book House, 13 volumes announced, may be ordered \$4.50 with order, and \$4.50 a month until set is complete, or \$58.50 with order for 13 volumes. First 7 volumes were ready with May, 1950, and one volume is announced for each month through November. Volumes 14 and 15 to be announced later.

"Seeds of Treason", the True Story of the Hiss-Chambers Tragedy, by Ralph de Toledano and Victor Lasky, called "A must for every American", 281-p, \$3.50, may be ordered from the publisher, Funk and Wagnalls Co., 153 E. 24th St., N. Y. 10, N. Y., 10 days free examination, or payment with order. Wm. L. White, Editor of the Emporia Gazette, says—"The first complete account of the greatest trial of our time. . . . This brilliant book, as exciting as a detective story and as factual as a multiplication table, in the end puts to rest all those doubts which so long have troubled thoughtful Americans."

"Standard Handbook of Synonyms" Antonyms and Prepositions, by James C. Fernald, Funk & Wagnalls, 515-p., 5 $\frac{1}{8}$ x 8 $\frac{3}{8}$, \$3.00, offers 12,000 quick, exact answers to help you solve your troublesome word problems.

For Mission Study, or race relations, W. M. Macartney's biography of Kwegyir Aggrey, "one of the greatest of all Africans," who pled for—

"Co-operation, not conflict, nor amalgamation, between black and white races, and expressed this in his parable of the Piano Keys: 'You can play a tune of sorts on the white keys, and you can play a tune of sorts on the black keys, but for harmony you must use both the black and the white.'

"One grave fault he found with Mission Schools was that pupils were treated like empty jars to be filled with Western learning, and blamed missionaries for requiring Africans to surrender valuable elements in their indigenous culture.

"When asked how he kept his faith in spite of all he endured in America and Africa, he laughed, —'To this end was I born, that I might bear testi-

mony to the truth that men should be too busy to muse over personal wrongs when they are working for the good of humanity.' —C. Irving Benson, *Melbourne Herald*.

"Kwegyir Aggrey" (biography) by W. M. Macartney, SCM press. Secure through your denominational book store.

Church Is 'Clipped'

Parishioners of St. Oswald's Church in Guiseley, British Isles, recently celebrated the old custom of 'clipping the Church,' according to a London dispatch. The rare ritual, seen only in the northern part of England, calls for the congregation to form a circle around the church with hands linked. "Clip" is an Anglo-Saxon word meaning "to embrace."

Schoolgirls Vow to Stay In Nights

"Your teenage daughter is going to stay home nights, playing with the family, instead of running around in her boy friend's car, if the Future Homemakers of America have their way," says an Associated Press report from Chicago.

"Some 30 officers and advisers of the FHA with a membership of 340,000 home-making students in junior and senior high schools in 45 states, Puerto Rico and Hawaii, decided that the 'families together' would be one of their major projects for the year.

"We think parents want to see more of their teenage daughters," said Marily Middleton of Blakely, Ga., herself a pretty teenage and vice-president of the Southern region. "We're emphasizing that our members stop running around, particularly on school nights, and join in more in the family circle."

Pastoral Observations

1. Many a Protestant who criticises the Catholic for going to church from a motive of fear does not go from pure laziness.

2. The abuse of authority brings tyranny while the abuse of liberty results in license.

3. In spite of poor preaching and hypocritical deacons, loyalty is more Christian than disloyalty.

4. What if each church member tithed his time, his influence, his personality, his strength?

5. Our poverty has come largely as a result of our failure to learn how to live with abundance.

—Charles F. Banning

My Creed!

A short time before his death, Dr. J. M. Rowland published a little folder: "My Creed and My Philosophy." Here are the last three paragraphs:

"I have written many a line that should never have been written: but enough of my writings have touched human hearts to make me forever believe in writing and to keep on at it.

"I have preached many a poor sermon that shame-

but I have seen enough hearts warmed under
Gospel to make me forever believe in preaching
to keep on at it.
ave seen Jesus my Lord lose many a battle; but
ve seen enough of His triumph to make me for-
believe in His divine sovereignty and follow
forever and ever. Amen."

cess

The only true measure of success is the
o between what we might have been and
t we might have done, on the one hand,
the thing we have made and, thing we
ld have made of ourselves on the other."—
G. Wells.

ue of Church Attendance

Edgar Hoover says: "Church attendance is a
factor in the nation's crime prevention pro-
m. While serving as director of the Federal
Bureau of Investigation during the past 20 years, I
have been profoundly impressed with the fact that
'church-going people' are the most substantial
group of citizens in the nation. Church attendance
and crime appear to be like the ingredients of oil
and water — they do not mix."

Story Must Repeat Itself

Mr. Fosdick has well said, "This present loose,
cocktail-party generation cannot be the last
in the story of alcoholism. As sure as history
treats itself, a change of public attitude is due, a
lt born out of disgust with and fear of the
deplorable estate we are in."

No peace lies in the future which is not
den in *this present instance*.

Prayer To Use

Carved on the grave of Winifred Holtby,
novelist at Rudston, Yorkshire:

"God give me work
'Till my life shall end,
And life
'Till my work is done."

A Chinese student's prayer: "O Lord, con-
t: the world—and begin with me."

A prayer found on the dead body of an
erican soldier, killed in action in North
rica, 1944, a soldier's version of the Publi-
s plea: "God be merciful to me, a sin-

k, God, I have never spoken to You,
now I want to say 'How do you do?'
I see, God, they told me You did not exist,
I, like a fool, believed all this.
night, from a shell-hole, I saw Your sky,
quired that they had told me a lie.

I taken time before to see things You had made,
sure have known they weren't calling a spade a
spade.
onder, God, if You would shake my poor hand?

Somehow I feel You would understand.
Strange I had to come to this hellish place
Before I had time to see Your Face.
Well, I guess, there isn't much more to say,
But I'm glad, God, that I met You today.
The zero hour will soon be here,
But I'm not afraid to know that You're near.

The signal has come — I shall soon have to go,
I like you lots — this I want You to know.
I'm sure this will be a horrible fight;
Who knows? I may come to Your House tonight.
Though I wasn't friendly to You before,
I wonder, God, if You'd wait at Your door?
Look, I'm shedding tears — me shedding tears!
Oh! I wish I'd known You these long, long years.
Well, I have to go now, dear God, Good-bye.
But now that I've met You, I'm not scared to die.

Fatherhood of God

Is Fraternalism an old fashioned idea that is
dying out among men? Are we pursuing a fool-
ish idea in our effort to inculcate the ideal of
brotherhood?

Fraternalism is the actual expression of the
fatherhood of Almighty God. When you call a
man "Brother" you have actually said "I be-
lieve in the fatherhood of God." And when
you direct your life to that ideal you remove
from it all of the dwarfing thoughts and
build yourself into greater manhood.

In fraternalism there is no place for envy
or hatred or deliberate misunderstanding. Cov-
etousness flees from fraternalism and *false* wit-
nesses are never found in fraternalism.

Fraternalism binds up wounds; it brings
comfort and help; it teaches faith and hope
and beauty. Truly fraternalism is not gone
from the world nor ever can.—*Jim Daly—The
Sample Case*.

The "Who Said" Contest

1. "Speak, for thy servant heareth?"
ANS. Samuel, I Sam. 3:10.
2. "I must be about my Father's business."
ANS. Jesus, Luke 2:49.
3. "In my Father's house are many mansions."
ANS. Jesus, John 14:2.
4. "Am I my brother's keeper?"
ANS. Cain, Gen. 4:9.
5. "Be ye doers of the word, and not hearers
only."
ANS. James, Jas. 1:22.
6. "To obey is better than sacrifice."
ANS. Samuel, I Sam. 15:22.
7. "Go wash in Jordan seven times . . . and thou
shalt be clean."
ANS. Elisha, II Kings 5:10.
8. "Be sure your sin will find you out."
ANS. Moses, Num. 32:23.
9. "Lord, lay not this sin to their charge."
ANS. Stephen, Acts 7:60.
10. "Thou art the Christ, the Son of the living
God."
ANS. Peter, Matt. 16:16.
11. "Choose you this day whom ye will serve . . .
we will serve the Lord."

ANS. Joshua, Josh. 24:15.

12. "Behold the Lamb of God, which taketh away the sin of the world."

ANS. John the Baptist, John 1:29.

13. "Thou God seest me."

ANS. Hagar, Genesis 16:13.

14. "Ye thought evil against me; but God meant it unto good."

ANS. Joseph, Gen. 50:20.

15. "Behold, Lord, the half of my goods I give to the poor."

ANS. Zacchaeus, Luke 19:8.

16. "I have fought a good fight, I have finished my course, I have kept the faith."

ANS. Paul, II Tim. 4:7.

17. "Whither thou goest, I will go . . . thy people shall be my people; and thy God my God."

ANS. Ruth, Ruth 1:16.

18. "Who knoweth whether thou art come to the kingdom for such a time as this?"

ANS. Mordecai, Esther 4:14.

19. "The LORD watch between me and thee, when we are absent, one from the other."

ANS. Laban, Gen. 31:49.

20. "There is no restraint to the LORD to save by many or by few."

ANS. Jonathan, I Sam. 14:6.

(References were not required. Used for Junior Group, and printed in *The Covenanter Witness*, Febr. 1, 1950.)

JUNIOR PULPIT

Danger and Goodness

We hear many stories today about the courage and bravery of our soldiers, sailors and fliers. Of course, these brave men, (yes, and girls) are our brothers, or friends, or neighbors and somehow few of us thought of them as being brave and courageous before they went to war. Let's look at some of the firemen, many of whom live in every community; some of them are our brothers and fathers, but we don't think of them as brave and good, until something happens, and then we suddenly learn how they risked their lives to save others in danger, and they are heroes.

Let's ask ourselves, honestly, if these heroes are any different now from what they have been all along? No, they are not different; they are the same neighbors, brothers, fathers, or playmates they have always been. The only difference is that we failed to see how good and brave they really are, when they are challenged by something that needs to be done.

Now, let's ask ourselves another question. Do you suppose we could learn to SEE the goodness, the bravery, the kindness and love, in those about us, without having them risk their lives in some manner? Some of us could, if we really tried. Some of us would have to

learn how to see the goodness in others. How can we learn this? Let's think about it, honestly!

During the time of Queen Elizabeth, many years ago, there lived a man who had faced many dangers in wars and on the sea, and he finally came home to England to settle down to a quiet life. The story is that John Donne, that was his name, became a preacher and writer of poetry, because he felt the need of helping people to see people as they really are, and as God sees them. Of course, some of the poems, or prayers, he wrote to teach himself what he needed to learn and remember. One such prayer was that God "help him to be good and brave in the quiet everyday life in England," just as good and brave as he was formerly in time of war and danger. Doesn't that sound queer to us? Yes, indeed it does! But, let's think about it more, and we shall know that he was a very wise man, wiser than most people are, because he had known how it felt to be brave, to be a hero, in time of danger, and he knew that he did not find it so easy now, when there was no danger, and he prayed that God would teach him how to do this.

Some years ago there was a very disastrous flood in our own country, in West Virginia, and in Pennsylvania. Of course, it brought great loss and hardship to many families, as floods always do. A little girl, whose family lived in the area, was sent to live with a relative in another city, where she would be safe and could go to school. In talking to her teacher and neighborhood children, she said, "O, everyone was so kind to everyone else. It was wonderful! We gave everything we had to others who needed it. We took food and clothes and bedding to the city hall, and others brought things to us. It was wonderful, not like when there is no flood." Here was a little girl, who was saying the same thing, really that the preacher-poet had learned, that people are brave, kind and heroic when there is danger.

Let us think about it, and pray about it, and see if we can learn just one simple virtue even when there is no danger, that is *being kind, understanding, and forgiving* to others and see what the result is. (Read Eph. 4:31-32, and more if desired). Jesus said that our prayers would be answered, and here is our chance to learn something that few people know, that is how to be brave and good, when there is no danger. Let us promise ourselves that we can learn how to be heroes, right here in our own homes, our own churches, our schools, and community.



THE PULPIT

LORD OF ALL

THOMAS FRANKLYN HUDSON

ext: John 12:32—"And I, if I be lifted up from the earth, will draw all men unto me."

AS ONE surveys the course of human history, one is struck by the fact that a prominent, persistent desire of mankind has been the craving for leadership. The masses want a hero to whom they can look for guidance and direction. All of the mighty dictators on the world-scene, from old Tiglath-Pileser of ancient Assyria — through Julius Caesar, Alexander the Great, Napoleon Bonaparte, and the rest — down to the names which are familiar in contemporary history, such as Adolph Hitler, Benito Mussolini and Joseph Stalin — have held their sway over the masses because the people were looking for a powerful personality to lead them out of the brass of despondency and despair.

In contrast with these mighty and powerful world-leaders, Jesus Christ made His triumphal entry into the city of Jerusalem, on that first Palm Sunday, humbly seated upon an ass, keeping over the city. There was no demonstration of armed might. There were no soldiers and none of the armaments of warfare. There was no goose-stepping and no exhibition of the forces of might.

Yet the Scriptural account shows without a doubt that, in His own way, Jesus was exercising the qualities of leadership upon the people who were gathered in the street to shout their "hosannas," and to wave their palm branches. In the 19th verse of the same chapter from which our text is taken (John 12) the Pharisees saw clearly what was happening. After regarding the effects of Jesus' influence upon the people, they said among themselves, "Perceive ye how ye have prevailed nothing? Behold, the world is gone after him."

If this statement was true when these contemporary religious leaders of Jesus uttered it, how much truer it is today! Far and wide His kingdom has spread, until today there is

hardly a corner of the globe, where the life and teachings of Jesus Christ have not been proclaimed. American airmen shot down over the wilds of New Guinea during the last war, found the direct successors to cannibals of generations gone-by, singing "Onward, Christian Soldiers," and the practice of cannibalism replaced by the Gospel of love and compassion. In the city of Damascus, remembered by all Christians today, because of its association with the Apostle Paul, there stands today a Mohammedan mosque. In the days of Constantine there stood on the same site a Christian church. In the course of the centuries, that sanctuary fell into disuse and finally crumbled into ruins. The present building was erected upon its faltering foundations. But within the portals of that mosque there still stand a few remnants of the ancient Christian glory. One such is a shrine that was erected in memory of the beloved Apostle John. And today one may still read the Greek inscription which bears a constant testimony to the unconquerable Christ: "Thy Kingdom, O Christ, is an everlasting kingdom, and Thy dominion endureth through all generations!"

Despite all of the evidence that seems to the contrary, Jesus Christ has become the Lord and Master of human life indeed! His personality has influenced more lives than that of any other who has appeared on the face of the earth. Think of the books that have been written about Him! Jesus left not a single sentence from His own hand. In fact, the only thing that we are told that He ever wrote was with His finger upon the sand—and it was obliterated before it could ever become transcribed. The four Gospels repeat certain of His words, but they were never penned by Him. And yet His life has been the subject of countless books from such diverse pens as those of the poet Dante, the skeptic Renan, the secularist John Erskine, the novelist Charles Dickens, the journalist Fulton Oursler, the preacher Harry Emerson Fosdick, the scholar

David Smith, not to mention such novelists as Sholem Asch, Lloyd Douglas and a host of others. Even those who have never been able to accept His Lordship over their own lives, after studying His life and its effect upon those whom He has touched, have been forced to agree with the centurion at the cross, "This man was truly the Son of God."

Jesus Christ was a carpenter in the days of His flesh, but as far as we know, he never built a church. He did say to Peter, "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it," but in that statement He was not referring to a physical structure. But great cathedrals have been erected in honor of Him down through the centuries. From the magnificent edifices of the Old World—Chartres, Notre Dame in Paris, Milan, Cologne, Westminster Abbey—to the great structures in our own country—the Riverside Church in New York City, the Cathedral of St. John the Divine, the University of Chicago Chapel, the beautiful sanctuary at Stanford University—these are all evidences of man's attempts to proclaim the lordship of Jesus Christ in monuments of stone and mortar.

Jesus Christ never painted a picture, but the outstanding masterpieces of art have been fashioned in tribute to Him. Who can speak of art without mentioning Munkacsy's "Christ Before Pilate," Hofmann's Christ in Gethsemane," Copping's "The Hope of the World," Holman Hunt's "The Light of the World," Raphael's "The Sistine Madonna," Rubens' "Christ on the Cross," or that magnificent wood-carving by Alois Lang, "The Last Supper?" There is in every heart a love of the beautiful, and art is man's attempt to satisfy that craving. The artists mentioned possibly would never have agreed entirely as to who and what Jesus Christ is, but that He was the supreme example of the ideal they wished to convey, there was no doubt whatever. The Lordship of Jesus has been proclaimed for us in monuments of canvas and brush stroke, and these are among the priceless treasures of art.

Jesus Christ composed no music while He dwelt upon this earth, but if we were to eliminate the great oratorios and musical masterpieces that have been written in His honor and glory, what emptiness would remain in the catalogue of musical literature! Think of Handel's "The Messiah," the masses and requiems of Bach, Mozart, Verdi, Beethoven and Brahms. Think of those rich songs of the spirit that we have come to know as Negro spirituals. Think of the splendid hymnology

of the Christian church, keyboard masterpiece for the organ composed to be played in churches, Christmas carols, Easter alleluias, anthems, cantatas, motets, orisons, and paens of praise. Think of the Good Friday Spell in Parsifal. Matchless treasures from the field of music point to the Lordship of Jesus Christ.

Most amazing of all, however, is the way in which Jesus has exercised His Lordship in the lives of men and women in the course of history. We may disagree with many of the practices and professions of the Roman Catholic Church, but we cannot ignore the string of missions established by that group, stretching from San Diego to Sonoma, and the influence which they have had on California history. Think of that frail little man, Junipero Serra, fragile of physique, limping beside his mule as he traversed the length of California on foot, founding these establishments because he had a passion for Christ in his heart and wanted to transmit it to the lives of the natives.

Think of that London society physician, Wilfred Grenfell, forsaking the fees and emoluments of wealthy patients, to devote his life to ministering to the diseases of the fisher-folk in far-off Labrador. Why? Because he had compassion for human suffering? Yes, but more than that. Because he knew what Jesus Christ had done for him, and could not find contentment until he told others, not only in words, but in deeds which made his own personal comfort and future of no importance.

What is the secret behind all this? It is the Lordship of Jesus Christ. Our Master throughout His whole ministry, proclaimed the truth that love is the greatest force in all the world. When He was assailed by His persecutors, tormented by His torturers, and went to His painful death on the Cross, He never abandoned that conviction. Those who have dedicated their lives to Him and followed in His footsteps have discovered the same thing.

Upon superficial observation, love seems to be a puny thing compared to brute strength and force. But while the latter may appear to have a temporary victory in the affairs of the world, love endures while power fails. When the mighty Napoleon had conquered his realms, was overthrown, and was in exile on the Isle of Elba, he said to those who had come to see him, "Caesar, Alexander, Charlemagne and myself builded our empires on force, and they are no more. But Jesus of Nazareth built His on love, and at the moment there are millions who would die for Him." How true Jesus Christ truly exercises an imperial rule, but it is not one built on material force and

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brute strength. Rather, it is constructed on the unseen forces of love, kindness, justice and goodwill.

His Kingdom has not as yet come to its full fruition, but the day will surely come when "at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth" and "every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." But the symbol and sign of that Kingdom is the Cross, not the sword. "Not by might, nor by power, but by My spirit, saith the Lord of Hosts." "And I, if I be lifted up from the earth, will draw all men unto me." "Thy Kingdom, O Christ, is an everlasting Kingdom and Thy dominion endureth through all generations."

The Remaking of A Life

MILTON J. PEDEN

Text: John 3:3—"Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

I

TURNING directly to the words of Jesus, we find that this is the indispensable message. The word is must. "Ye must be born again." Not that it would profit you, or that it would add to your life, but it is indispensable. Therefore this is the message for which there is no real substitute.

The message is indispensable because the experience is. You must be born again because you cannot live a new life with an old heart. One of *Aesop's Fables* deals with the mouse who was afraid of the cat. In despair he besought the magician to turn him into a cat. He did, but then a dog appeared and the cat fled before the dog. He then asked that he be turned into a dog, but when this transformation was made it was discovered that dogs were afraid of leopards, so once more he asked that he be made a leopard. When he became a leopard, he was afraid of the lion and asked that he be made a lion. His benefactor refused, however, and returned him to his original condition saying, "You have still the soul of a mouse. I cannot change that, so no matter what you become you are still a mouse within."

The inner transformation is the one thing needful. You must be born again because

you cannot live a new life with an old nature. You cannot live the Christian life without Christian experience. We are attempting to build the super-structure without laying the foundation.

The message and the experience is indispensable because it is impossible to enjoy heaven with a hellish nature. Heaven becomes hell to those spirits who are out of harmony with their surroundings. A friend of mine went one evening to hear a program of classical music. Now there are those who enjoy classical music. Then there are those who enjoy it in moderation. There are those to whom it is sheer torture. My friend sat through a lengthened program which brought joy to those around him, but every moment was torment to him.

Not only is it true that some could not enjoy heaven with their present nature, but I am afraid they would be unwilling for any one else to enjoy it. There are some who would be trying to tear up the golden street in order to hoard that wealth.

II

"Except a man be born again he cannot see the Kingdom of God." This is the message of Jesus. It is not my message. I did not invent it. Dr. Robert Bell told once of a conversation he had with a college dean. The man in question explained to Dr. Bell that he never attended church. He did not like to hear preachers. His reason, he explained, was that they relied too much on the ideas of others; they did not have any ideas of their own. Dr. Bell then asked him how many truly original ideas he had ever had in his life. He confessed that he had none. "Where," then asked Dr. Bell, "did you get the ideas you now have?" The answer was very vague and even for a college dean! He got his ideas even as you and I, from others.

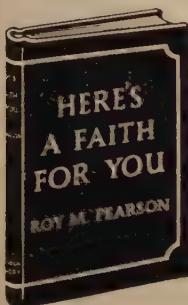
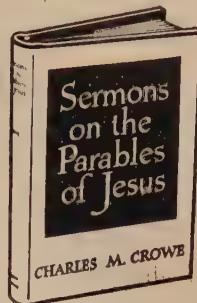
The exhortation that ye must be born again did not originate with me, nor is it the product of the church of which I am a part. It is not a Methodist message. I grant that it is a theme on which John Wesley preached frequently. A sermon on this subject is included in the Doctrinal Standards. Wesley preached on it throughout his ministry from Aldersgate on to its close. His co-workers preached on this subject frequently. George Whitefield is said to have preached three hundred times from this text. The leaders in the Methodist Revival preached this message and it made Methodism what it is, and they did not invent it.

Several years ago I preached before an Annual Conference of the African Methodist Church. After the sermon the bishop who

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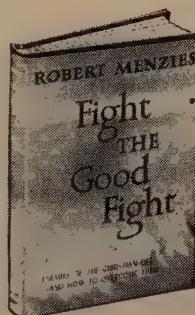


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presided was gracious enough to say, "Now this was not a white message. It was not a Negro message. It was not even a Methodist message. It was God's message."

"Except ye be born again" is not our message in the sense of origin; it is ours only as transmitters of the message of God. The text is not a saying of mine; it is the saying of the Lord Jesus Christ. The question is not how you will answer me, but how you will answer Him. There is an inscription in an old Cathedral which says:

"Thus speaketh Christ our Lord to us:
Ye call Me Master, and obey Me not;
Ye call Me Light, and see Me not;
Ye call Me Way, and walk Me not;
Ye call Me Life, and desire Me not;
Ye call Me Wise, and follow Me not;
Ye call Me Fair, and love Me not;
Ye call Me Rich, and ask Me not;
Ye call Me Eternal, and seek Me not;
Ye call Me Gracious, and trust Me not;
Ye call Me Noble, and serve Me not;
Ye call Me Mighty, and honor Me not;
Ye call Me Just, and fear Me not;
If I condemn you, blame Me not."

III

"Except a man be born again he cannot see the kingdom," but this is not merely a message of grim necessity, this is the message of glorious hope. To proclaim the necessity is to acknowledge the possibility. You can be born again. Life can be different. Like slaves on the treadmill you have gone on and on in the same weary round but it can be different. To every one who sees with sadness what he is, this is the message of what he can become.

Of course I am not speaking of superficial external changes. Some of you have read *The Chain* by Paul Wellmann. In the story there is recorded the story of Connie Foote, who goes to work for Dr. Clifton and is transformed. She was the poor frustrated church mouse thing and Dr. Clifton sets out to make her a woman of the world. He insists on her conforming to the pattern of the smart woman of his ideal. He teaches her to smoke. He introduces her to drink. He causes her to wear the newest style of clothes, get a new hair-do, read a few of the best sellers, and drew her within the circle of the sophisticated set that he knew. The change in Connie was so great as to attract the attention of the town; they called it "The Miracle of Market Street." Yet, after all the change was in externals. It provided no inner strength and left her unable to grapple with life.

On the other hand, the whole book is a lesson in the meaning of regeneration, the remaking of life. Todd, the hard business man,

is led to a different conception of business. Dr. Clifton, the cynical agnostic physician discovers the soul of man. Gilda the sophisticated worldling finds a new meaning in life. And at the other end of the social scale Bi Hoob finds God in his agony. Frustrated in life; disappointed in his love; hurt by his grief, and brutalized by his occupation, Bi Hoob finds the way of the Cross.

Perhaps the greatest example in the story of the meaning of regeneration is the principal character, John Carlisle, who in a prison cell with a maniac for a cell-mate, discovers that God's love and goodness is the heart of the universe.

Today I insist this is the message of hope. You can be born again. You can find happiness. You can find peace. You can have inner power. You can live a new life. You can be born again.

IV

"Except a man be born again he cannot see the kingdom of God." This is an up-to-date message. We are afraid that the message is tied to the distant past but it is not true. It is as new as today's headlines. It is the message of the hour.

This text is as up-to-date as modern psychology. A lady went to a psychiatrist sometime ago asking for help in certain mental difficulties. He listened and questioned. The only positive suggestion, however, that he made was that she read certain Psalms every day and that she go to the altar each Sunday night in her church, and pray. I am not undervaluing the work of the psychiatrist nor over-simplifying mental problems, when I point out that he recognized the place of religion in the remaking of a life. The best of the modern psychologists do. They know of the need of the renewed life.

This message is as up-to-date as atomic fission. The preparation of the atomic bomb has made a greater impression on our mind than any other single event of our time. Yet it was noticeable that as soon as atomic power was unleashed, the very men who made it were crying to the churches for a new spiritual power to control and direct it. This renewed life is the one thing that can deal with it. New men, new creatures in Christ, are needed to deal with this new force.

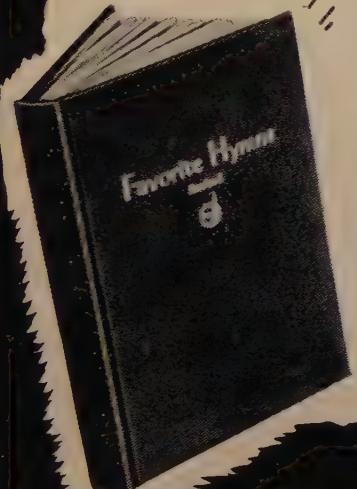
The disasters and dangers of our present day call us to the need of spiritual reinforcements. Bishop Knox of England, used to tell of a miner who declared that he did not believe in God. An accident occurred in the coal mine and the wall of the tunnel began to



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crumble. As coal began to fall around him the miner began to cry out, "Save me, O Lord." One of his fellow miners made the statement, "There's nothing like gobs of coal to knock the infidelity out of a man." As a world seems to fall to pieces around us we are made to realize our need of something more than material things. This is the message for our day.

"Except ye be born again." This is a message as modern as your present need. I realize that many of you have questions to answer and problems to solve.

It is surprising, however, how many of our doubts disappear when we once act upon the faith we have. A man said to Dwight L. Moody. "Here is a list of questions. If you can answer these questions, I have made up my mind to become a Christian." Moody glanced at the list and said, "I think that all of the questions can be answered but it will take time. Why don't you do the most important thing first? Accept Christ now and then we will find the answers to your questions." The man thought this reasonable and acted on his advice. Then he threw the list away. Coming to Christ, he declared, had answered all his questions.

I would not avoid any honest question. I would not run away from life's problems. I am not being mystical. But I affirm that the first step in finding the answers is taken by accepting Jesus Christ as Saviour and Lord. "Except a man be born again he cannot see the kingdom of God." This is your warning. This is your opportunity.

Passover Feast. They had eaten together and had talked of many things. Finally, Jesus came to the subject that was uppermost in His mind — His approaching death upon the cross and its meaning to the world. Taking a piece of bread from off the table, Jesus said as He broke it, "Here is what I mean. This is my body broken for you." And lifting the cup from off the table, He said, "This cup is the new testament in my blood, which I shed for you." So did Jesus set forth His death for the sin of the world. So did He institute the Lord's Supper.

Immediately after He spoke these words Jesus startled His disciples with this statement: "The hand of him that betrayeth me is with me on the table."

It is still startling for us to realize that a betrayer could be in the Upper Room. That was not the place for darkness but for light. That was not the place for doubt but for faith. That was not the place for hatred but for love and devotion. And yet, there sat Judas, the betrayer, with those who loved and served Him, with his hands upon the table.

And here we sit at the table in the fellowship of Christ. Here we come to take these sacred emblems. Here we come and place our hands upon the table. What kind of hands are on the Lord's table today? What kind of hands are our hands? What kind of hands should they be?

They should be clean hands—cleansed by the power of Christ, the only one who can make our hands altogether clean. I know that we live in a day that blinks at evil, but the hands of Christians should be made clean. Some hands that are on the table today are not clean, because they are compromised with evil. Isaiah said, "Wash you, make you clean, put away the evil of your doings." David spoke out of his experience, "Who shall ascend into the hill of the Lord? Or who shall stand in His holy place? He that hath clean hands and a pure heart." James Russell Lowell once wrote:

"In vain we call old notions fudge,
And bend our conscience to our dealing,
The Ten Commandments will not budge
And stealing will continue stealing."

Wrong is still wrong all along the line. And we must be cleansed of all our wrong. Today we preach Christ crucified for our cleansing.

Not long ago a section of Chicago was invaded with crickets, and crickets were everywhere—in the gardens, on the trees, on the porches, in the kitchens, in the living rooms and in the bedrooms — as the plague of

Hands On The Table

(A Communion Meditation)

WALTER R. YOUNG

Text: Luke 22:21—"The hand of him that betrayeth me is with me on the table."

BEHOLD," said Jesus, "the hand of him that betrayeth me is with me on the table." And at His bidding, the disciples looked and saw their hands there. For all their hands were on the table. Startled and embarrassed, they removed their hands, and looking at one another and then at Jesus, they asked, "Lord, is it I?"

Now Jesus had gone into the Upper Room with His disciples for the fellowship of the

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locusts and frogs were in Egypt long ago. And someone in commenting on the problem of these crickets said, "With all our scientific knowledge the problem of insects seems to be greater than ever before." The problem of sin in our day seems to have grown greater than ever, too.

Hippocrates, the ancient physician, vowed, "With purity and with holiness I will pass my life and practice my art." That should be the desire of every Christian whose hands are on the table today. We need clean hands.

The hands that are on the table should also be converted hands — converted because they belong to people who have been converted. Cleansing and conversion go hand in hand. The leper whom Jesus cleansed was converted. The woman of Samaria was converted. Cleansed by the power of Christ they walked in a new path that was all aglow with the glory of God. They were changed; they were transformed; they were new creatures in Christ. And so, also should we be.

The Moslems insist that Jesus was never crucified. They say that when the mob came to seize Jesus in the garden, all eleven of the disciples looked like him, and one of them was taken and crucified. They had been changed into his image. The early disciples were indeed converted and transformed in the image of Christ. That miracle must take place in our lives too, that our hands and our feet and our hearts and our dreams and all that we are and all that we have be converted and conformed unto the principles of Christ.

The hands that are on the table should be consecrated hands — consecrated to the service of our Lord. At a recent meeting of Presbytery after a seminary student had preached a sermon as a specimen of progress, one of the men of Presbytery who had been the pastor of this young student in former years, stood up and made this thrilling statement: "Today I heard more than a sermon. Today I saw in this young man a father and a mother who were always in church." They were consecrated parents who had not only consecrated themselves to the worship and the service of the Lord, but they had consecrated their home and their children.

God has put into our hands many talents. What measure of our talents have we consecrated to the service of our God? When do we intend to consecrate these talents? If all our good intentions could be harnessed, what a surge of power would flow through the church!

And so today we put our hands on the table. May our hands be clean, and converted,

and consecrated, that our Lord may say of us, "The hand of him who loves me and serves me is with me on the table."

The Tragic History of Doctor Faustus

WILLIAM GODDARD SHERMAN

"... Thou hast sold thyself to work evil in the sight of the Lord..." *I Kings 21:20.*

THE greatest name in English drama before Shakespeare, is Christopher Marlowe. He is especially remembered for his rendition of the German tale of Dr. John Faust, a magician. The story has been worked in various fashion by many artists: Goethe tells it in Faust; and it is the basis of the opera by that name. But nowhere are the notes of eternal truth struck more vibrantly than in Marlowe's account of *The Tragical History Of Doctor Faustus*.

The story presents the example of the man who, dissatisfied with the limits set to human knowledge by divine law, rebels at the barriers, and bargains with Satan for unholy knowledge and power. But the result is tragedy for no man can possess more of wisdom and knowledge and power than the Creator Himself ordains. And the play ends with these words:

"Faustus is gone: regard his hellish fall,
Whose fiendful fortune may exhort the wise,
Only to wonder at unlawful things,
Whose deepness doth entice such forward wits
To practice more than heavenly power permits."

The tragical history of Dr. Faustus continues to live precisely because it deals with a problem that is ever at hand. This situation is not merely imaginary. Though certain fanciful aspects appear in the drama, it describes the truth which is always current: men are selling their souls to the devil in exchange for something that this world has to offer.

King Ahab did exactly the same thing. He sold himself to Satan for a plot of land. Ahab was king of Israel in the days of Elijah the prophet. He was married to the woman who had the reputation of being the world's meanest woman: Jezebel, the heathen queen.

One of the subjects of the wicked king and queen was a man named Naboth, apparently a law-abiding citizen, but who had the mis-

une to own a vineyard near the royal
ce. The greedy king wanted the vineyard of
oth for his own, and he offered to buy it
n his subject, or even to give him a better
yard in exchange. But Naboth refused—
because he was such a dull businessman
he did not recognize a bargain, but because
would not violate divine commands.
ording to Hebrew law the oldest son
erited the land, and thus Naboth's vine-
l was an inheritance. To sell his rightful
eritance would be to trample divine law.
at Naboth's refusal, the mighty king acted
a childish fashion. He went home and
ed. The account in the Scriptural record
that the king threw himself upon his bed
would not eat.

Then enter the serpent! Jezebel came to the
g's bedchamber to offer her torment and
cule. "Who is King of Israel", she
anded, "you or Naboth?" And she pricked
pride with such darts as "Are you going to
pushed around by one of your insignificant
jects? You are the king, take what you
nt!" Then she left, saying, "Cheer up, I'll
the vineyard for you."

So she wrote letters in Ahab's name, and
ed them with the official seal, and ordered
great feast to be held. Naboth was to be
in a place of honor. But during the midst
the celebration two agents of the wicked
en accused Naboth of blasphemy against
d and against the king. As quick as light-
g poor Naboth was rushed out of the city—
out trial, without defense—and stoned to
th.

It might have worked except for one thing.
hen Ahab heard of Naboth's death, he went
wn to the vineyard to take possession of it.
t he had a visitor there; Elijah, the prophet.
d Elijah spoke in the name of Jehovah
inst the evil king, "Thou hast sold thyself
work evil in the sight of the Lord."

This was what Ahab forgot: every deed in
s world is done in the sight of God, and
en one sells himself out to Satan he is
nsacting a deal with eternal repercussions.
thin three years King Ahab was destroyed,
n as God had promised. He had sold out
Satan. He had, like Dr. Faustus, made a
gain with the devil, but it cost him his
l.

There is always the danger that we may
rlook God's message for us in these Script-
l accounts of violent sin. Men and women
ay reason somewhat in this manner: I am
guilty of such heinous sins as Ahab. In
first place, I am not in a position of such
dership. I do not have even the opportunity

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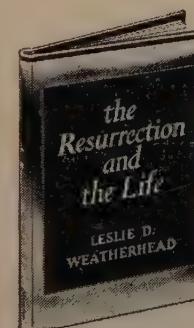
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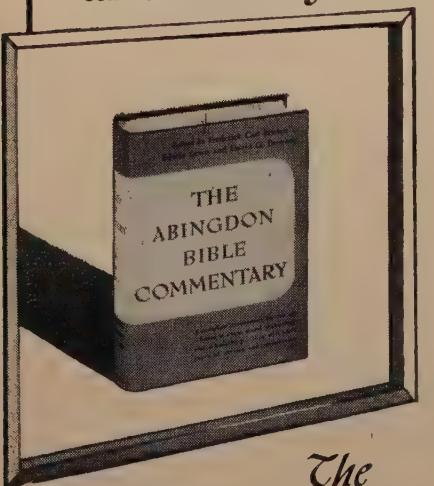
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to steal another man's property, and would not if I could.

That much is true. But the Bible applies to every individual, and since every person is not in the situation of Ahab, we must look deeper for the meaning. How superficial a Book the Bible would be if it applied in each situation recorded only to persons in an identical situation.

Here is the message of God for all people, whatever their station in life, whatever their respectability. We are not to place a premium on the world. Doctor Faustus did it. He was not atheistic, but only rebellious against human limitations placed upon us by divine authority. He was determined to be all-powerful and all-wise in this world, even at the cost of his own soul.

Ahab did it, and also with fatal results. He sold his soul for a bit of soil. He surrendered his eternal life for a piece of land, forgetting that he could possess the land for a brief span of time, but that his soul would be his for eternity.

This brings us closer home. For the respectable men and women who make up our society, and in many cases our churches, are doing what Dr. Faustus and Ahab did. They are making a bargain with the devil. The things of the world are all-important to them, and they neglect their souls. But just as surely as Ahab was condemned, the same condemnation falls upon every individual today who sells out to Satan for brief possession of material goods. And the words of God are directed at every such bargainer: "Thou hast sold thyself to work evil in the sight of the Lord."

Let's be more specific. Many in our society sell their souls for a brief period of popularity. No one wants to be an "old stick," so the restrictions of a binding religion are cast aside for a reputation of being a jolly good fellow. There's an expression that 50 million Frenchmen can't be wrong. But they can! and they are if they are violating the will of God. The tragic fact is that when the pace is set, the faint-hearted simply follow along, afraid to disagree or to rebel against precedent. But, in the phraseology of Bishop Moore, it is better to be a wallflower than a crushed flower. Sadly, modern society has not recognized this, and many have found themselves traveling the road to alcoholism simply because they could not bear to be ridiculed as "the tomato juice crowd". Popularity is considered even above character or Christian conviction, and a moment of sinful pleasure is grasped even at the risk of losing one's soul.

Popularity and pleasure are not condemned;

ng a vineyard is not wrong; material possessions are not intrinsically evil. The evil in us comes when these things are valued as so all-important that they take first place in the human heart.

The tragical history of Dr. Faustus is a study which can easily be reenacted in our lives. Whenever we lose sight of God's Word we are in danger of assuming the role of the bargaining Doctor. But when our lives are committed to His will, God grants us strength for the task.

We can ask no more; and God Himself expects no more of us than an honest reliance upon Him.

ILLUSTRATIONS

JOHN H. JOHANSEN

Transferred Power

Phil. 4:13—"I can do all things through Christ which strengtheneth me."

In a recent issue of *The Lutheran*, Margaret Peterson tells this parable: One dark and stormy night, a lighthouse keeper picked up a small candle, lighted it and started climbing the long stairway which wound up to the top of the tower. "Where are you taking me?" asked the little candle. "To the light at the top of the tower," the man answered. "We will show the big ships how to find their way across the sea."

"But I can't do that," objected the little candle. "I'm too small! No ship could find its way by my little light." "Don't worry about that," chuckled the lighthouse keeper. And when they reached the tower he gently tipped the little candle and with it lit the big lantern which hung there. The little candle had showed the way to light the way!

Small efforts can produce big results when used in the right way. "I can do all things through Christ, Who gives me the strength," said Paul.

's Retribution

Romans 7:5—"For when we were in the flesh, the motions of sin, which were by the flesh, did work in our members to bring forth fruit unto death."

Mr. Leon Tucker used to tell the story of a friend of his, a Christian and a busy surgeon.

Dr. Percival had one daughter, Kitty, whom he loved devotedly. She came to him

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one day and told him that she was planning to go to China as a missionary. Dr. Percival replied: "Kitty, I forbid you ever to go out of my sight."

Kitty, because of her father's insistence, gave up her plans to be a missionary and married a fine young man, bearing him two lovely children. Dr. Tucker lived next door to his friend, the surgeon, and one day Dr. Percival told his pastor, Dr. Tucker, that he was going to give up practicing surgery because of the condition of his eyes. It was not long after that Dr. Percival underwent an operation and, when the bandages were finally taken from his eyes, he was told that he would be totally blind within two or three weeks. Dr. Percival sent for Kitty and her children. He felt their faces and seemed to want to get a mental picture of them at the end of his fingers. He did the same thing with his pastor.

Months later Dr. Tucker went to a luncheon with Dr. Percival, and was obliged to help him eat, of course, and assist him on their walk home. During that walk Dr. Percival asked Dr. Tucker: "Do you think, Pastor, that God is retributive?" "No," said Dr. Tucker, "I do not believe that He is."

"Pastor," the erstwhile surgeon answered, "I told Kitty that she could never go out of my sight, but God has taken her from my sight. Wherever you go, plead with parents to keep out of the way when God calls their children into His service." "Be not deceived; God is not mocked."

Why Read the Bible?

Text: Heb. 4:12—"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

The December seventh issue of the New York Times carries the story of the Rev. Jacob DeShazer, Christian missionary to Japan. DeShazer was one of the Doolittle raiders who bombed Japan on April 18, 1942, tried to reach China and when his ship ran out of fuel, parachuted to safety over Japanese-held Chinese territory. He was captured and spent thirty-six months in solitary confinement in prisons in China and Japan.

One day the Japanese told the sergeant and four others who had been captured with him, that they could have one book to read. "We chose the Bible," said Mr. DeShazer, "because it has lots of words. We wanted to read all the words we could get. For the three weeks

that it was mine to read, I devoured it and suddenly God gave me a repentant heart. I was able to read the Bible and I understood it. DeShazer tells the climax of the story in these words: "While I was in prison, the Lord called me to come back to the Far East and teach the Japanese people. When God speaks to a fellow, the fellow knows it!"

We should read the Bible because in it we find, as nowhere else, "the Word from the Beyond for our human predicament."

One Foot Difference

Text: Isaiah 55:6—"Seek the Lord while He may be found, call upon Him while He is near."

In a recent number of the New York Times Magazine, Tom Meany tells some interesting stories connected with the World Series games down through the years. He recalls the series of 1926, when the St. Louis Cardinals played the New York Yankees. Grover Cleveland Alexander, one of the immortals of the game of baseball, was then 39 years old, but the cunning had not left his arm. When Jim Haines filled the bases with two out in the seventh inning of the deciding game, Manager Rogers Hornsby called Alexander from the bullpen to pitch. At bat was Tony Lazzeri, a deadly clutch hitter. Tony swung viciously at the first pitch and missed. Then he swung viciously at the second pitch and didn't miss. The ball went screaming to deep left. But it was hit so hard that it curved toward the stands, where it landed foul by the margin of one foot. Thus did Lazzeri miss a grand slam home run. On the next pitch Alexander struck him out and then he held the Yankees at bay the rest of the way.

At the close of the game, in the show room Alexander said, "What a difference one foot can make; the difference between being a hero and a bum." Every day, every hour, every moment, the swing of the pendulum of opportunity for choosing the good and great things of life, and the greatest and most important thing of all, repentance towards God and faith in the Lord Christ Jesus, becomes shorter and shorter. Don't miss it even by a foot. Choose now and come to Him.

To Have This Mind

Text: Phil. 2:5—"Let this mind be in you which was also in Christ Jesus."

One of the greatest musicians that the world has ever known was Ludwig von Beethoven. Born into a musical family in Germany, Beethoven was compelled to spend a lonely childhood while he practiced his music for hours.

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day. His genius soon showed itself. At age of eleven he was composing his own music and conducting an orchestra, and in his teens he went to Vienna for further study. There he reached fame if not fortune. There he composed what was perhaps his most brilliant composition. It is told that his lovely sonata came into being in this way: Early one evening he was

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passing by a cobbler's cottage and he heard someone practicing one of his compositions. As he paused to listen he heard a girl express a desire to hear a real musician render it properly. Beethoven entered the cottage and discovered that the girl was blind. Offering to play for her, he sat at the piano and did so for an hour or more. Dusk had settled into evening. The lone candle in the room went out. But the moonlight glistened in the room, and, under its inspiration and that received from the blind girl who loved music so, Beethoven composed the "Moonlight Sonata."

In later years the great musician lost his hearing entirely. He could no longer conduct an orchestra but, with deep resolution, continued to give concerts, nor did his music suffer with his deafness. Yet, when concerts were over, he was unaware of the tremendous ovations that he received because he could not hear the applause. But it did not matter to him. His mind was occupied with one thing — his music. The ears of his soul were not deaf to its sounds even though he could not hear a note.

With Beethoven, physical deafness was a great handicap. There is, however, a spiritual deafness that is greatly to be desired. Our minds ought to be so occupied with God and the sound of His voice that we are indifferent to either the plaudits or the denunciations of the world. We must be occupied with one thing only — a Person, the living, exalted Christ, our Lord and Saviour.

Doers, and Not Hearers Only

Text: Luke 6:46—"And why call ye me, Lord, Lord, and do not the things which I say?"

An old Scottish elder, who was faithful in church attendance but the cause of a great deal of trouble among its members, told his pastor one day that he was going to pay a visit to the Holy Land. "And when I get there," he said with great enthusiasm, "I'm going to climb Mt. Sinai, and read the Ten Commandments from the top of it." "I can tell you something better to do," his pastor replied. "Stay at home and keep them." It is a grand thing to know Scripture by memory, but grander to know it by heart. "Be ye doers of the Word, and not hearers only," says James. It is an admonition that never grows old and is always needed.

Human reason is like a drunken man on horseback: set it up on one side, and it tumbles over on the other.—*Luther*.

NOT A SPARROW FALLS, and Other Sermons, by Paul Quillian. Abingdon-Cokesbury. 156 pp. \$2.

Prior to his death in 1949, Dr. Paul Quillian was pastor of First Methodist Church, Houston, Texas, said to be the "largest church in Methodism." The theme and title of this volume of fourteen sermons come from Jesus' own assurance of the infinite importance of every man to his God, a book of sermons on the worth of the individual human to God, and "recognizes in every living person a potential hero,—two billion heroes."

Dr. Quillian's ability to speak intimately from the pulpit to each member of his congregation is reflected in the titles as well as the context of the sermons chosen for this volume—

The Worth of the Individual
The Cry Out of Disillusionment
A Healthy Humility
When We Differ with Others
To Restore, Not Condemn
Problem or Power
Step by Step
God's Service Station

HERE'S A FAITH FOR YOU. Roy M. Pearson. Abingdon-Cokesbury. 155 pp. \$2.

The author, pastor of Hancock Congregational Church, Lexington, Mass., offers a challenge to people facing crisis in life, whether young or old, and in these times the volume is especially suitable for young people facing decisions in relation to world conditions.

Contents: A Faith for These Times, A Way to God Started, Take the Highways Leading Upward, Thank God You Feel Inadequate, If It's Peace of Mind You Want, Don't Be Pushed Around, God Takes Care of His Own, Your Prayers Are Answered, Praise God, Walk the Journey in the Light, You Are the Child of a King, The Mighty Are the Meek, Your Home Is a Cell, You Are Not Dead When You Die.

Here is a message that will bring meaning and zest to life.

THE RESURRECTION AND THE LIFE, by Leslie D. Weatherhead. Abingdon-Cokesbury. 60 pp. \$1.00.

The author of more than twenty books, Leslie D. Weatherhead, pastor of City Temple, London, England, since 1936, offers us a buoyant message on the very heart of Christian faith,—Christ Is Risen; Christ Is Alive Today; Christ Offers Life Now; Christ Offers Life Hereafter; Christ Is Relevant to Life Today.

Every pastoral function from counselling through preaching will be more worthy and spirit-filled, as a result of prayerful reading of this brief but potent message.

THE TWELVE MINOR PROPHETS, by George E. Robinson. Baker. 203 pp. \$2.50.

This volume is a reprint of a work by the former Professor of Biblical Literature, at McCormick Seminary. Designed as a study or text book for college and seminary students, it is more advanced than the level of Adult Bible classes in general. In twelve chapters the author gives a careful survey of each of the Minor Prophets in their Biblical (not chronological) order. The title of each chapter is suggestive of the character of each prophet, for example "Obadiah, the Censurer of Ridicule", "Jonah, the Prophet of Catholicity", "Joel, the Prophet of Pentecost". Prof. Robinson, as a convinced evangelical believer, holds to the Messianic element in the teaching of the Minor Prophets. As an accomplished O. T. scholar, he is able to describe each in his own historical setting and

vironment. As an effective teacher he seeks further emphasize the permanent value of these prophets and their pertinence to the world of today. The deeper aspects of the prophetic teachings are made practical in this book for the modern reader. The critical method used by Prof. Robinson is both scholarly and sober. Extreme negative views are included in discussion but adopted. The substantial historicity of Jonah, the prophet of Zechariah and Zephaniah, and an early date for Joel, are maintained. Detailed arguments on literature and historical criticism are given in an appendix and are worthy of attention. At the end of each chapter is a valuable bibliography. It would be hard to find, elsewhere, so many references to articles scattered in the learned periodicals from 1851 to 1925, on the Minor Prophets.—William H. Cooper.

DICTIONS ON THE BEATITUDES, by Herbert Prochnow. Wilde. \$1.50.

In this age, with destruction and enslavement so prevalent, it is well to return to the beatitudes. There these lays down principles so opposed to the prevailing thought of much of this world, that they appear like attainable ideals. Yet those very ideals are what save this world.

In these meditations on the beatitudes, Mr. Prochnow, banker, brings Jesus' teaching to bear upon modern life. In doing this, he uses simple laymen's language. As this book becomes available for general use, it is arranged that a meditation on a beatitude may be read each day. The book is small enough to be carried in a pocket or handbag. Truly these beatitudes inspire men, and should inspire them, to follow the Lord's leading and bring peace to earth. This is book to be recommended and used.—W. R. Siegart.

CHURCH PLANS FOR ADULT EDUCATION, by Idris W. Jones. Judson. 76 pp. \$0.75.

This is a very competent and complete manual on the administration of adult education in the local church. Chapter Five, especially, on "Other Educational Opportunities" meets a felt need in many churches, for deals with such programs as Sunday Evening Forums, Midweek Church Night Program, Parents Groups, Student-Teacher Meetings, Family-centered Activities.

We have long been indebted to the Northern Baptists for their leadership in education. This manual is another reason for our indebtedness.—W. Kirk Allen, Jr.

CHURCH IDEAS, by Flora E. Breck. Wilde. 143 pp. \$2.00. Here is a helpful little book for people charged with the responsibility of maintaining and conducting voluntary choirs. In twenty-three short chapters the author discusses as many different themes relating to the program and work of the average church choir. Many of these chapters appeared earlier as articles in various church periodicals across the country. They deal with "Making Church Music a Real Ministry," "The Power of the Sacred Song," "Featuring Hymn-anthems," "After-Song Hymn-Sings," "Visiting Groups Outside the Church," "Special Choral Events Help Quicken the Spiritual Life," "The Story Back of Gospel Songs," "Songs We Love," and other stimulating aspects of the total problem.

The invaluable character of the book lies in its practicability of workable ideas and its fine Christian point on the ministry of music. It would be a wise investment if every local church would buy a copy of this book and make it required reading for its director of music and organist as well as the music committee.—John W. McKelvey.

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FIFTY-TWO WORSHIP PROGRAMS OF CHRISTIAN LIVING, by Idalee Wolf Vonk. Standard. 198 pp. \$2.

Here is a helpful, practical, and highly useable book which will be welcomed in young people's, mission societies and women's groups. It is a book of 52 short services of worship on the general theme, "Seeking the Kingdom of God, and His Righteousness." It is divided into four sections: "Our Attitude Toward God," "Our Attitude Toward Others," "Our Attitude Toward Service," and "The Goal: The Kingdom of Righteousness." Containing Calls to Worship, responsive readings, meditations, and thoughts on the theme, this book will be a real help to those who have to plan the services of worship for the Sunday school as a whole, or for the various departments.—John H. Johansen.

COMMUNION THROUGH PREACHING, by Henry Sloane Coffin. Scribners. \$2.50.

The four lectures comprising this book were delivered as The George Craig Stewart lectures on preaching, at Seabury-Western Theological Seminary. Here Dr. Coffin takes up the challenge of a tendency to more frequent Communion Services with less preaching. Dr. Coffin reminds us of "Communion Through Preaching" through the living Word of God. He calls for a return to Biblical preaching, and through the lectures shows how the Bible may be made to live in preaching, and how it fits modern problems and situations. Were there nothing else in the book, this alone would be worth acquiring.

The sub-title is "The Monstrance of the Gospel." A monstrance is a transparent container by means of which the consecrated Host is shown to the people. This idea Dr. Coffin uses to show how preaching the Gospel becomes an important way of showing Christ to the people.

Dr. Coffin closes his lectures with these words, summarizing all he has said: "That is the miracle of calling. A few skillfully chosen words—though clearly in line with the mind of Christ—a man speaks earnestly of that which has mastered him, (sic) and there is something heard that all men with ears recognize as Divine. Think what it means: it is the power of letting God become manifest."

This is a book worth the prayerful attention of pastors.—W. R. Siegart.

WHEN GOD MOVES IN, by Arnold H. Lowe. Harper. 191 pp. \$2.50.

Arnold H. Lowe is minister of Westminster Presbyterian Church, Minneapolis. He is one of the great preachers of the Presbyterian Church. He is strong in the "counselling sermon," but the "class room" does not appear in his sermons. He talks to men and women where and how they live. The first sermon is "Religion Can Make Sense of Life," and provides a key to the volume. He talks to the person with scanty spiritual resources, to the skeptic, to the cynic, to the soul-sick, to the discouraged, to the one facing a crisis, and on through the problems the human soul is heir to. All of us have some of these people facing us every Sunday morning. Any preacher bothered about such will find help of a high order in Dr. Lowe's book. Wm. Tait Paterson.

THIS IS THE LIFE, by H. W. Gockel. Concordia. 96 pp. \$0.75.

In this brief and small book the author has expressed the core of the Christian faith and life in a fine mixture of modern language and Biblical quotation. It is appealing in its presentation of the Christian way of life. But better still—it challenges the reader to live this life as his own. A good little book for some

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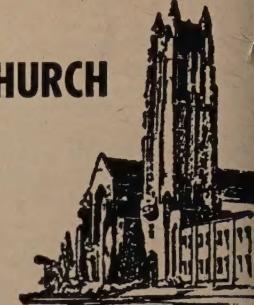
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